

تكملة فتح الملهم

كتاب العلم

Takmila Fath al-Mulhim

Chapter of Knowledge

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Shums Publishing

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Publisher: Shums Publishing

ISBN: 9798573402536

For any questions or corrections please email shumsadeeb@gmail.com



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CHAPTER OF KNOWLEDGE

Chapter: The Prohibition Of, And Warning against Searching for Verses of the Noble Qur'ān whose Meanings Are Not Decisive; the Prohibition of Arguing About the Noble Qur'ān

‘Abdullāh Ibn Maslamah Ibn Qa’nab narrates from Yazīd Ibn Ibrāhīm At-Tustarī¹ from ‘Abdullāh Ibn Abī Mulaykah² from Al-Qāsim Ibn Muhammad from 'A'isha³ رضي الله عنها who reported that Rasūlullāh ﷺ recited these verses of the Noble Qur'ān: "He it is Who revealed to thee (Muhammad) the Book (the Noble Qur'ān) wherein there are clear revelations⁴—these are the substance of the Book and others are



¹ Tustar, an area in Ahwāz, Khurāsān

² He was amongst those who heard many ahādīth from ‘Aisha رضي الله عنها directly. He narrates as such, and also through other narrators, as in this case here. The narration is graded as Sahīh.

³ This hadith is transmitted in Bukhārī 4547, in Abū Dāwūd 4598 and Tirmidhī 2996




⁴ The views of the Mufasssīrīn differ regarding the objectives of Muhkam and Mutashābih. There are more than 10 views narrated. These are detailed in the books of Tafsīr. The preferred view of the scholars is that Muhkam is the one whose purport is known, either it is apparent or an interpretation has been given. It has been named such because each word of it is clear. Mutashābih is that which is exclusive in the knowledge of Allāh ﷻ, like when Qiyāmah will occur, the Hurūf Muqatta’āt in the beginning of the Sūrahs. Nawawī رحمته الله quotes Al-Ghazālī رحمته الله that Muhkam is that which has only one possible meaning and Mutashābih has more, like the Mushtarak words. He gave preference to waqf in reciting the verse at this point, i.e. those firm in knowledge, not ‘and none but Allāh knows the meaning’.



allegorical (verses). And as for those who have a yearning for error they go after the allegorical verses seeking (to cause) dissension, by seeking to explain them. And none knows their implications but Allāh, and those who are sound in knowledge say: We affirm our faith in everything which is from our Lord. It is only the persons of understanding who really heed".

'A'isha  (further) reported that Rasūlullāh  said (in connection with these verses): When you see such verses, avoid them, for it is they whom Allāh has pointed out (in the mentioned verses).⁵

Abū Kāmil narrates from Fudayl Ibn Husayn Al-Jahdarī from Hammād Ibn Zayd from Abū Imrān Al-Jaunī. He said that 'Abdullāh Ibn Rabāh Al-Ansārī wrote to

The essence of this is that those who are firm in knowledge know the correct meaning and believe in it. It is not permitted for anyone who knows the correct meaning to follow other possibilities, except that which has been clearly stated by the scholars firm in knowledge.

Al-Ghazālī  chose this view because it shows that Allāh  is far removed from addressing His servants with something they have no avenue to reach and it is impossible for Allāh  to say something that is of no benefit. However, the majority respond by saying that the benefit of Mutashābihāt is that the human mind is engaged with believing in its reality without delving into its intricacies, like a wise person who writes a book. He sometimes writes in brief so that at that point the learner will turn to his teacher. Mutashābih is the point where the mind will have to accept and confess its shortcomings.

⁵ This means that the ruling of following their whims applies to them. Hāfiz in Fath (311:8) says that the meaning of this is the warning of delving into this and going behind the Mutashābih. This first appeared amongst the Jews, as stated by Ibn Ishāq in their interpretations of the Hurūf Muqatta'āt. Then, in Islām, it appeared first amongst the Khawārij, until Ibn 'Abbās  explained to them. There is a story of Ibn 'Umar  who hit a person on his head until he bled because of going behind the Mutashābih as narrated in Dārimī.

him that Abdullāh Ibn 'Amr رضي الله عنه⁶ reported: I went to Rasūlullāh ﷺ in the morning⁷ and he heard the voice of two persons who had an argument about a verse. Rasūlullāh ﷺ came to us (and) the (signs) of anger could be seen on his face. He said: Verily, the (peoples) before you were ruined because of their disputation in the Book.⁸

Jundub Ibn 'Abdullāh al-Bajalī رضي الله عنه⁹ reported Rasūlullāh ﷺ as saying: Recite the Qur'ān as long as your hearts agree to do so, and when you feel variance between them (between your hearts and tongues), then get up (and leave its recital for the time being).¹⁰

⁶ This hadith is only in Muslim from amongst the Sihāh Sittah

⁷ Qurtubī says that this words shows 'at the time of severe heat'

⁸ Qurtubī رحمته الله says that they did not differ about Qirā'ah, or about the verse being from the book. That was known. The difference they had was about the meaning. Then, if the verse was Muhkam in meaning and was clear, then there was a difference, either because of shortcomings in understanding, or because of a far-fetched possibility. Rasūlullāh ﷺ refuted this because it entailed leaving out the apparent for that which was not. If it was Mutashābih, then he ﷺ stopped them from going into it. Hence, this will be proof for the predecessors in accepting and not resorting to Ta'wīl.

Nawawī رحمته الله says that destruction of the people of before was because of their disbelief and innovation. Rasūlullāh ﷺ warned about doing the same as them. According to the scholars, standing up at the time of a difference refers to when the difference is not permissible, or a difference about something that is not permitted, like in the text of the Qur'ān itself, or a meaning of it to which Ijtihād cannot reach, or a difference in which there is doubt or fitnah or an argument. As for a difference in extrapolating a ruling, or a debate amongst the scholars where there is benefit and showing the truth, that is not forbidden, but it is instructed. There is virtue for this based on the consensus of the Muslims from the time of the Sahābah رضي الله عنهم.

⁹ Bukhārī 5060, Al-I'tisām 7364, 7365

¹⁰ Qādī Iyādh رحمته الله says that possibly this prohibition was specific for his ﷺ time, so that it does not lead to something the people would not like, as stated in Sūrah Al-

Jundub (i.e. Ibn 'Abdullāh) reported that Rasūlullāh ﷺ said: Recite the Qur'an as long as your hearts agree to do so and when you find variance between them, then stand up.

Abu Imran reported that Jundub told us as we we-re young boys living in Kilfa, that Rasulallah ﷺ had said: Recite the Qur'ān. The rest of the hadīth is the same.

Chapter: The One Who Is Harsh In Arguing

Abū Bakr Ibn Abī Shaybah reports from Wakī' from Ibn Jurayj from Ibn Abī Mulaykah from 'A'isha ¹¹ who reported Rasūlullāh ﷺ as saying: The most despicable amongst persons in the eye of Allāh is one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argument).¹²



Chapter: Following the Ways of the Jews and Christians

Mā'idah verse 101. Possibly, the meaning is that one should read and hold onto whatever it indicates. If there is a difference of opinion that will lead to dispute and division, then leave the recitation, hold onto the Muhkam and turn away from the Mutashābih that will lead to discord.

There is a possibility that the prohibition is when the difference arises in the method or condition of reciting the Qirā'ah by division when reading and each one reads in his way. (Fath-ul-Bārī 101:9)

¹¹ Bukhārī 7177, Tirmidhī 2980, Nasā'ī 5423




¹² The Arabic word 'Aladd' is the superlative form, referring to a person who argues in great abundance. 'Khisām' also indicates to one who disputes a lot. Kirmānī ¹³ says that it refers to a disbeliever, because such a person is highly disliked by Allāh ¹⁴. Hāfiz in Al-Fath (181:13) says that it refers to someone who is obstinate in falsehood, whether he is a Muslim or not. The cause of such great dislike is the abundant arguing that mostly leads to speaking ill of the arguer.

Abū Sa'īd al-Khudrī ¹³ reported Rasūlullāh  as saying: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard¹⁴, you would follow them in this also. We said: O Rasūlullāh, do you mean Jews and Christians (by your words)" those before you"? He said: Who else (than those two religious groups)?



This hadīth is reported through Muhammad bin Muttarif from Zayd bin Aslam with the same chain.

This hadīth has been narrated on the authority of 'Ata' Ibn Yasir through another chain of transmitters.


Chapter: The Destruction of Those Who Go To Extremes

Abū Bakr Ibn Abī Shaybah reports from Hafs Ibn Ghiyāth and Yahyā Ibn Sa'īd from Ibn Jurayj from Sulaymān Ibn Atīq from Talq Ibn Habīb from Ahnaf Ibn Qays from Abdullāh ¹⁵ who reported Rasūlullāh  as saying: Ruined, were those who indulged in hair-splitting.¹⁶ He  repeated this thrice.

¹³ Bukhārī 7320, 3456

¹⁴ This refers to following them in every single thing that has been forbidden. Hāfiz says that Ibn Battāl  said 'Know well that the Ummah will follow the innovated ways and whims, just as the previous nations did. The Ahādīth warn that the end times will have the worst of people and Qiyāmah will not occur except upon the worst of people. The Dīn will remain only with a select few.' I say: most of what Rasūlullāh  warned about has happened and the rest will also come about.

¹⁵ Ibn Mas'ūd, Abū Dāwūd 4608

¹⁶ This refers to those who resort to extremes in speech, they pull out the letters from the bottom of their throats out of pride. Nawawī  says that it refers to those to resort to extremes in their speech and deeds. Destruction refers to their destruction in the hereafter. Staying away from close by doubts is wara' and from far-fetched doubts is extremism. The example of this is if a person has two sets of clothing. One is pure and the other has been affected by mud from rain water. A

Chapter: The Taking Away Of Knowledge and the Spread of Ignorance at the End of Time

Shaybān Ibn Farūkh reports from Abdul-Wārith from Abū At-Tayyāh from Anas Ibn Mālīk رضي الله عنه who reported Rasūlullāh ﷺ as saying: It is from the conditions of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), the liquor would be drunk, and adultery would become rampant.

Muhammad Ibn Muthanna and Ibn Bash-shār report from Muhammad Ibn Ja'far from Shu'bah from Qatāda who reported that Anas Ibn Mālīk رضي الله عنه¹⁷ said: May I not narrate to you a hadīth which I heard from Rasūlullāh ﷺ which no one would narrate to you after me who would have personally heard it from him ﷺ (as I have the good fortune to do so)? -" It is from the signs of the Last Hour that knowledge would be taken away¹⁸, ignorance would prevail upon (the world), adultery would become common, wine would be drunk, the number of men will fall short and the women would survive (and thus such a disparity would arise in the number of men and women) that there would be one man to look after fifty women.¹⁹

This hadīth has been transmitted on the authority of Anas Ibn Malik رضي الله عنه through another chain of narrators, but with a slight variation of wording.

person uses the clean one for Salāh. This is wara'. If a person finds two sets of clothes, impurity did not affect one and touched the other and he washed it. Now, to abandon Salāh using the washed one because impurity affected it is extremism. This is tanattu'. And Allāh ﷻ knows best.

¹⁷ Bukhārī 80, 81, 5231, 5577, 6808, Tirmidhī 2206, Ibn Mājah 4094

¹⁸ The 'Ulamā will pass away and the people will take the ignorant as their leaders and they will be thrown into trials.

¹⁹ This will be because of great killing in war. Qurtubī رحمته الله says that this refers to whether they are virgin or not. It is possible that this will be when there will be no-one to take the name of Allāh and a person will marry so many women because of ignorance of the Shar'ī ruling.

Abu Wa'il²⁰ reported: I was sitting with 'Abdullāh and Abū Mūsā that they reported Rasūlullāh ﷺ having said: Prior to the Last Hour, there would be a time when knowledge would be taken away, and ignorance would take its place and there would be bloodshed on a large scale.

This hadīth has been narrated on the authority of 'Abdullāh Ibn Mas'ūd رضي الله عنه and Abū Mūsā (al-Asha'ri) رضي الله عنه through other chains of transmitters.

A hadith like this has been narrated on the authority of Abū Mūsā رضي الله عنه through another chain of transmitters.

Abu Wa'il reported: I was sitting with Abū Mūsā رضي الله عنه and 'Abdullāh رضي الله عنه and they were conversing with each other and Abū Mūsā رضي الله عنه reported Rasūlullāh ﷺ as saying (that we find in the above-mentioned ahādīth).

Abū Huraira رضي الله عنه²¹ reported Rasūlullāh ﷺ as saying: (When) the time would draw close to the Last Hour²², knowledge would be snatched away, turmoil would be

²⁰ Bukhārī 7062, Tirmidhī 3301, Ibn Mājah 4099, 4100

²¹ Bukhārī 85, 1036, 1412, 3608, 3609, 4635, 4636, 6037, 6506, 6935, 7061, Abū Dāwūd 4255, Ibn Mājah 4101

²² Nawawī رحمه الله says: the meaning is close to Qiyāmah. This explanation is still after a long time. This is because the context indicates the signs of Qiyāmah, so there is no new benefit acquired if this meaning is taken. Ibn Battāl رحمه الله says that, Allāh ﷻ knows best, the meaning is that the condition of people will become similar to each other, to the extent that there will be no one to command the good and forbid the evil because of the overpowering levels of sin and appearance of the sinners. Tahawī رحمه الله says that the meaning is that the people of the time will go closer to ignorance. That is because the people are not equal in knowledge. The stages of knowledge differ (Sūrah Yūsuf: 76). They will all be equal if they are ignorant. Khattābī رحمه الله says that it means that time will pass very quickly. This is mentioned in Tirmidhī from Anas رضي الله عنه and in Ahmad from Abū Huraira رضي الله عنه, 'The Hour will not be established until time comes close, a year will be like a month, a month will be like a week, a week will be like a day, a day will be like an hour, and an hour will be like a moment.'

rampant, miserliness would be put (in the hearts of the people) and there would be much bloodshed. They said: What is al-harj? Thereupon he said: It is bloodshed.

This hadīth has been transmitted on the authority of Abū Huraira رضي الله عنه with a slight variation of wording.

Abū Huraira رضي الله عنه reported Rasūlullāh ﷺ having said: The time would draw close to the Last Hour and knowledge would decrease. The rest of the hadīth is the same.

This hadīth has been transmitted on the authority of Abū Huraira رضي الله عنه through other chains of narrators and there is no mention of: "Miserliness would be put (in the hearts of the people)."

Qutayba Ibn Sa'īd narrates from Jarīr from Hishām Ibn 'Urwah from his father who says that he heard 'Abdullāh Ibn 'Amr Ibn al-'As رضي الله عنه²³ who reported Rasūlullāh ﷺ

Khattābī رحمته الله says that this will be because of getting so involved in luxury and enjoyment of life. People normally feel the time of enjoyment to pass soon and moments that they dislike to take long to pass, even if it be short time. This is an excellent explanation. However, it is necessary to specify it with the point of taking enjoyment from life. This is because there could be other reasons for the quick passing of time. Hāfiz says in Fath, 'We find that the days are passing quickly such that we did not find the same before, even though there is no real luxury and enjoyment of life being done here.' Qādī Iyādh رحمته الله says that it refers to the absence of blessings in time. A day will be like an hour in the amount of benefit that can be taken from it. Ibn Abī Jamrah رحمته الله says that it is possible for it to mean that time will come close as stated in the hadīth, 'the Hour will not be established until a year is like a month'. It could be allegorical. The people of knowledge and spirituality can draw from a minimum amount of time that which people of weak īmān cannot do in the same time. Baydāwī رحمته الله says that it refers to time passing so quickly that it will reach the end and the centuries will turn rapidly. These are the explanations given in Fath. We have left the rest out because it is clearly baseless. And Allāh ﷻ knows best.

²³ Bukhārī 100, 7307, Tirmidhī 2654, Ibn Mājah 40

as saying: Verily, Allāh does not take away knowledge by snatching it from the people²⁴ but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray.

This hadīth has been narrated on the authority of 'Abdullah Ibn Umar ؓ through other chains of transmitters, but in the hadith transmitted by Umar Ibn 'Ali there is an addition of these words: I met 'Abdullah Ibn 'Amr at the end of the year and I asked him about it, and he narrated to us the hadīth as he had narrated before that he had heard Rasūlullāh ﷺ as saying.... (The rest of the hadīth is the same).

This hadīth has been narrated on the authority of 'Abdullah Ibn Amr Ibn al-'As through another chain of transmitters.

Harmalah Ibn Yahyā At-Tujībī narrates from 'Abdullāh Ibn Wahb from Abū Shurayh that Abul Aswad narrated from 'Urwa Ibn Zubair who reported that 'A'isha ؓ said to him: This news has reached me that 'Abdullah Ibn 'Amr al-'As ؓ would pass by us during the Hajj season, so you meet him and ask him (about religious matters) as he has acquired great knowledge from Rasūlullāh ﷺ. I thus met him and asked him about things which he narrated from Rasūlullāh ﷺ. And amongst these the one he mentioned was that Rasūlullāh ﷺ said: Verily, Allāh does not take away knowledge from people directly but he takes away the scholars and consequently takes away (knowledge) along with them and leaves amongst persons the ignorant as their leaders who deliver religious verdicts without (adequate) knowledge and themselves go astray and lead others astray. 'Urwa said: When I narrated this to 'A'isha ؓ, she deemed it too much (to believe) and thus showed reluctance to accept that (as perfectly true) and said to, 'Urwa: Did he ('Abdullah Ibn 'Amr ؓ) say to you that he had heard Rasūlullāh ﷺ saying: ('Urwa had forgotten to ask this from 'Abdullāh Ibn 'Amr ؓ). So when it was the next

²⁴ By taking it from the bosoms. During the farewell Hajj, Rasūlullāh ﷺ said, 'Take knowledge before it is taken away or lifted.' A Bedouin said, 'How will it be lifted?' he said, 'Listen, the disappearance of knowledge will be by it getting lifted.' Thrice.

year, she ('A'isha ﷺ) said to him ('Urwa): Ibn Amr has come (for Hajj), so meet him. Talk to him and ask him about this hadīth that he narrated to You (last year on the occasion of the Hajj) pertaining to knowledge. He ('Urwa), said: So I met him, and asked about it and he narrated to me exactly like one that he had narrated (to me) for the first time. So when I informed her ('A'isha ﷺ) about that, she said: I do not think but this that he has certainly told the truth and I find that he has neither made any addition to it, nor missed anything from it.

Chapter: The One Who Starts Something Good or Something Bad; the One Who Calls Others to Guidance or Misguidance

Zuhayr Ibn Harb narrates from Jarīr Ibn Abdul Hamīd from A'mash from Mūsā Ibn 'Abdullāh Ibn Yazīd and Abī Ad-Duhā from Abdur-Rahmān Ibn Hilāl Al-'Absī from Jarīr Ibn Abdullāh ﷺ²⁵ who reported that some desert Arabs²⁶ clad in woollen clothes came to Rasūlullāh ﷺ. He saw them in sad plight as they had been hard pressed by need. He ﷺ exhorted people to give charity, but they showed some reluctance until (signs) of anger could be seen on his face. Then a person from the Ansār came with a purse containing silver. Then came another person and then other persons followed them in succession until signs of happiness could be seen on his (sacred) face. Thereupon Rasūlullāh ﷺ said: He who introduced some good practice in Islām²⁷ which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islām which had been

²⁵ Nasā'ī 2554, Ibn Mājah 191

²⁶ They were of the Mudar

²⁷ There is great virtue for the one who initiates a good practice and others follow. This is regarding something whose virtue is established in the Noble Qur'ān and Sunnah but the people have stopped doing it. Or, to inform them of some aspects of it, as proven here. When the virtue of this deed has been established in the Noble Qur'ān and Sunnah, and someone calls and invites to it, this virtue will be proven for him. If something is not established in the Noble Qur'ān and Sunnah and he initiates it, it will be classified as Bid'ah and will not have anything to do with this hadīth. And Allāh ﷻ knows best.

followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without theirs being diminished in any respect.

Jarīr reported that Rasūlullāh ﷺ delivered an address in which he exhorted people to give charity.

Jarīr Ibn 'Abdullāh ر.ه. reported Rasūlullāh ﷺ as saying: The servant does not introduce good practice which is followed after him.... The rest of the hadīth is the same.

Jarīr transmitted this hadīth from his father through several other chains of narrators.

Yahyā Ibn Ayyūb and Qutaybah Ibn Sa'īd and Ibn Hujr narrate from Ismā'il from 'Alā from his father from Abū Huraira ر.ه. ²⁸ who reported Rasūlullāh ﷺ as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.



²⁸ Abū Dāwūd 4609, Tirmidhī 2676, Mu'atta Mālik 194

The commentary of the Chapter of Knowledge has been completed on 17 Jumād ath-Thānī 1413 AH with the help of Allāh ﷻ and His grace. I ask Allāh ﷻ to grant me the ability to complete the commentary of the rest of the chapters by His favour in accordance to His pleasure. Indeed Allāh has power over everything.